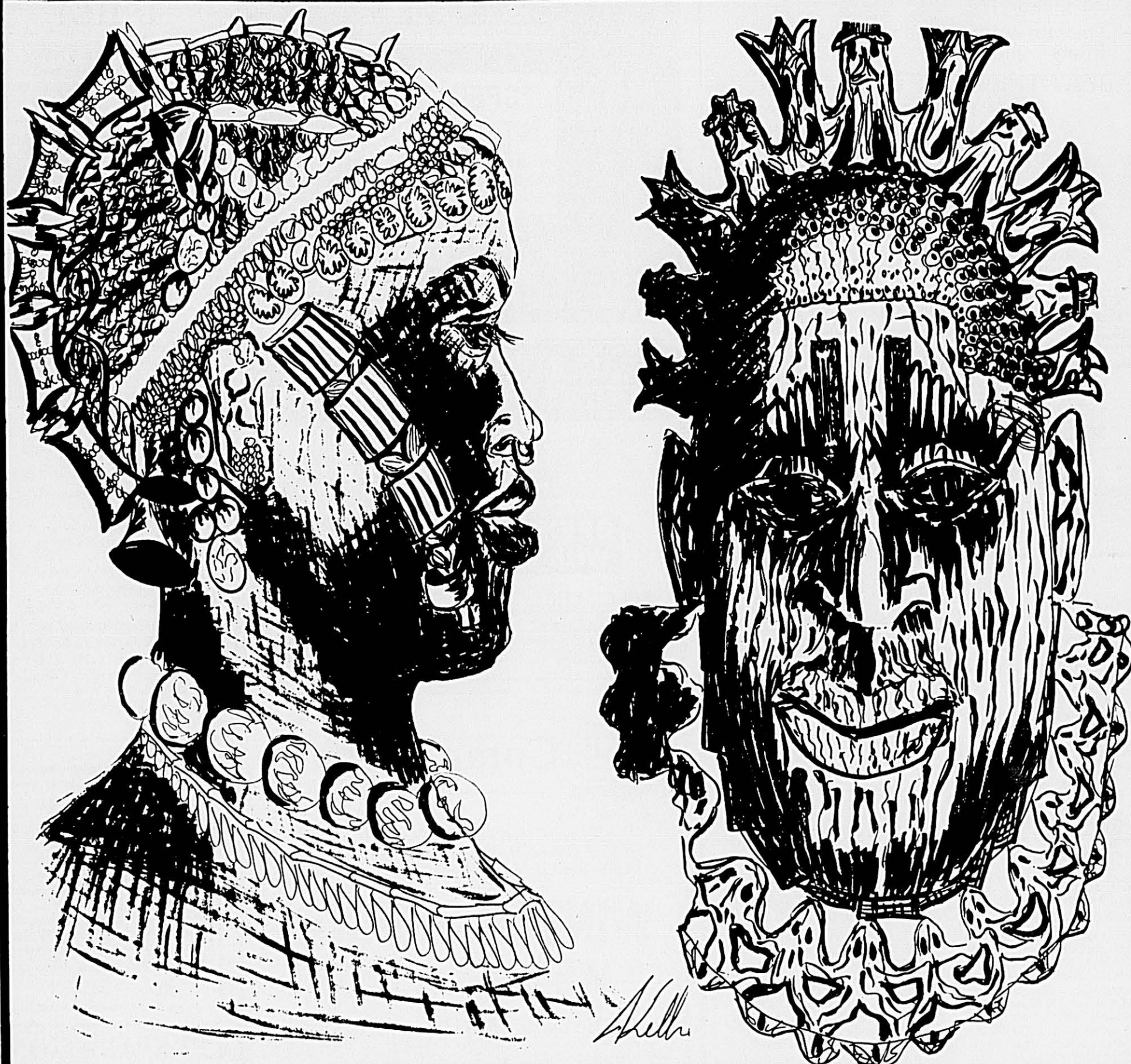


MCGILL DAILY CULTURE

Volume 80, Number 61

Since 1911.

Thursday, January 31, 1991



BLACK HISTORY SUPPLEMENT

When Carter G. Woodson first conceived of the idea to set aside a specific time for the celebration of Black history, it was because he understood the need to actively combat the alienation individuals of African descent inevitably experience within their Eurocentric environment.

Continuing in his tradition, we understand that this alienation, at first the result of physical subordination and dehumanization, has become part of a destructive cycle that perpetuates our inability to realize our full potential.

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The Black Students' Network of McGill University welcomes everyone to join in our celebrations this February. Black History Month provides all with the opportunity to learn about our diverse culture and heritage, and thereby gain a broader understanding of humanity itself. By learning we attain knowledge:

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Audrea Golding
Cultural Issues Chairperson
Chantal Thomas
Racial Issues Chairperson
Black Students' Network

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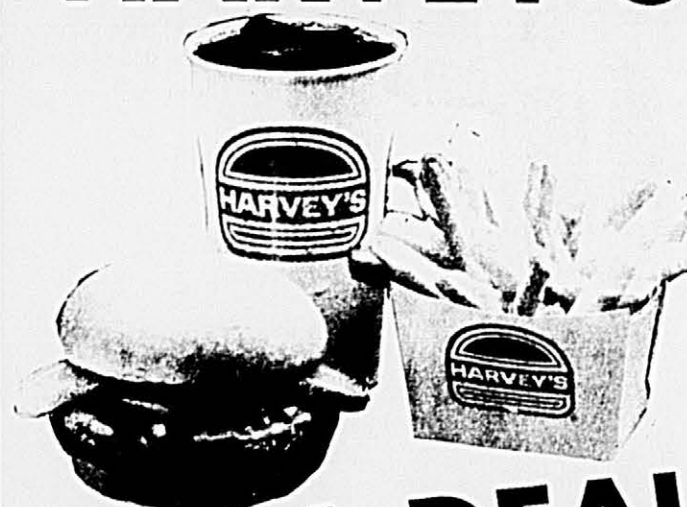


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Black history: "But what have you done?"

by Dave Austin

Much of what is today considered history does not include *mystory*. The prolific role that Africa and its people have played in world history has been systematically reduced to one of subservience and negativity, leaving most people with a drastic misunderstanding of what Africa and African people have contributed to this world.

In order to bridge this gulf, a realistic representation of African history must be put forth, so that no longer will Black people be asked, "But what have you done?"

In the year 711 A.D., the great African general, Gebel Tarik (after whom the Rock of Gibraltar is named), marched across the sixteen miles that separate Africa from southern Spain and embarked on an escapade that would last almost eight hundred years.

General Tarik and his army, known as the Moors, left northwest Africa and settled much of the Iberian Peninsula, including what are now Spain, Portugal, and southern France. The Roman Empire had long since fallen, and, as a result, Europe was well into its dark ages.

The Moors introduced seventeen universities to Europe after finding one; they introduced public libraries, new techniques in agriculture and farming, architecture, and other various arts and sciences including mathematics, which, during the "Middle Ages", was dismissed throughout Europe as the work of the devil.

The Moor inherited their vast amount of knowledge from their Nubian ancestors of East Africa. It was in East Africa, along the Nile, that the arts, sciences, and even the concept of a god were developed for the first time.

All the monumental edifices, such as the pyramids, the Sphinx, and the obelisks had

been constructed hundreds of years before the first intruders arrived in Africa. Universities were built where arts and sciences were taught and mastered; for example, in Meroe (now Ethiopia), the process of embalming was mastered thousands of years ago, a practice that has only recently been mastered in the West (dating from the preservation of Lenin after his death in Russia).

Egypt and Ethiopia were the envy of the world, and as a result were constantly the victims of invasions and aggression, which eventually caused many Africans to flee to the interior or western regions of Africa. Centuries later, these Africans would develop the magnificent empires of Mali, Songhay, and Ghana, all of which lasted hundreds of years prior to the coming of the Spanish and Portuguese.

Thus the Moors were a highly developed and sophisticated people who had a profound influence on European development - Shakespeare's *Othello* deals with a Moorish king in Medieval Europe.

In the mid-fourteenth century, as the African Moors and the Arabs, who had arrived in Spain after the Africans began squabbling over religious rights, the Spanish and the Portuguese began to gain strength against the Moors. This counter-development culminated during the Spanish Inquisition, leading to the expulsions of these Moors from Spain and then Portugal in 1492. Many fled to other parts of Europe, such as Germany and Italy; others returned to Africa.

Africans in Europe

Those Africans who stayed often occupied important positions in European history and society.

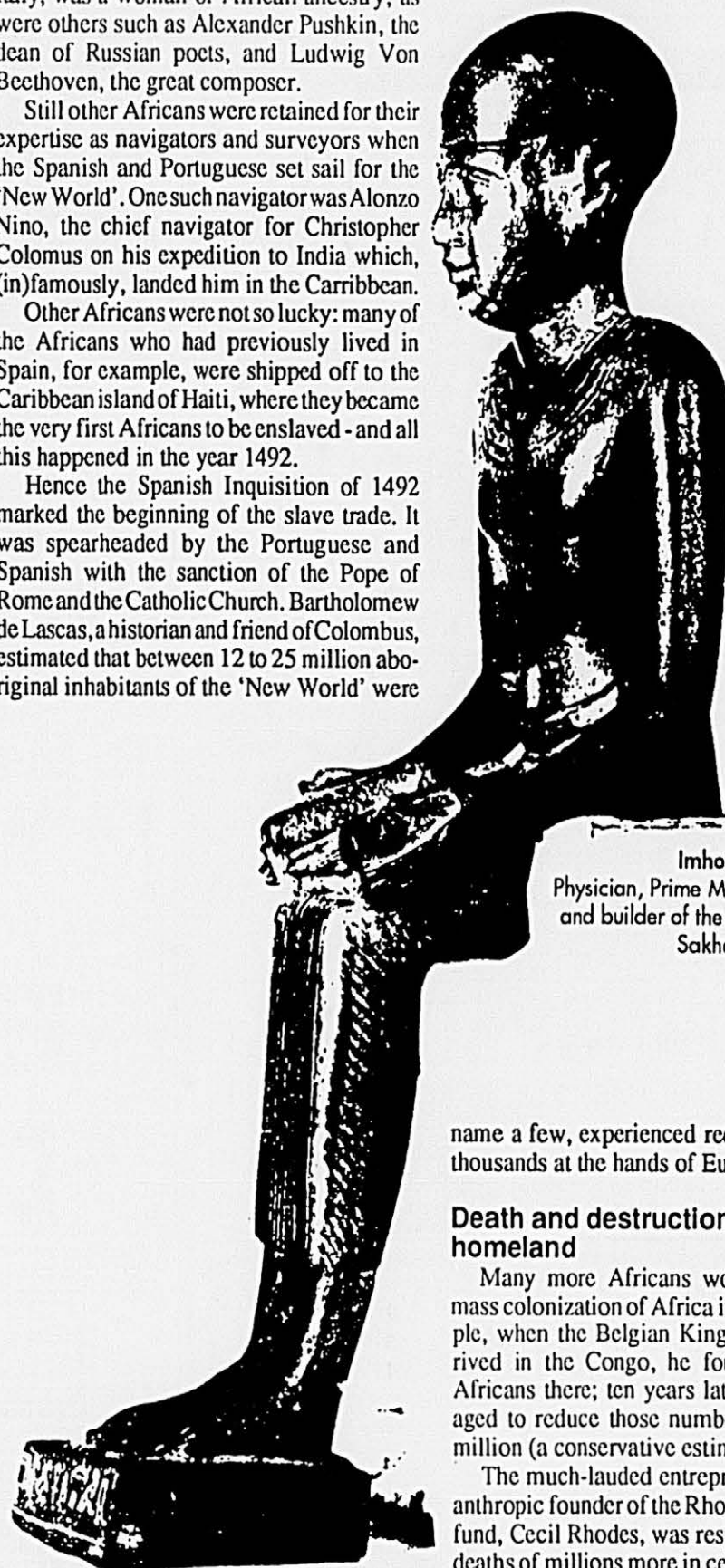
Queen Charlotte Sophia, consort to King George III of Britain and descendant of

Alessandro di Medici, the duke of Florence, Italy, was a woman of African ancestry; as were others such as Alexander Pushkin, the dean of Russian poets, and Ludwig Von Beethoven, the great composer.

Still other Africans were retained for their expertise as navigators and surveyors when the Spanish and Portuguese set sail for the 'New World'. One such navigator was Alonzo Nino, the chief navigator for Christopher Columbus on his expedition to India which, (in)famously, landed him in the Caribbean.

Other Africans were not so lucky: many of the Africans who had previously lived in Spain, for example, were shipped off to the Caribbean island of Haiti, where they became the very first Africans to be enslaved - and all this happened in the year 1492.

Hence the Spanish Inquisition of 1492 marked the beginning of the slave trade. It was spearheaded by the Portuguese and Spanish with the sanction of the Pope of Rome and the Catholic Church. Bartholomew de Lasca, a historian and friend of Columbus, estimated that between 12 to 25 million aboriginal inhabitants of the 'New World' were



Imhotep
Physician, Prime Minister, Architect,
and builder of the step pyramid of
Sakkara

name a few, experienced reductions by the thousands at the hands of Europeans.

Death and destruction in the homeland

Many more Africans would die in the mass colonization of Africa itself. For example, when the Belgian King Leopold II arrived in the Congo, he found 31 million Africans there; ten years later he had managed to reduce those numbers to about 13 million (a conservative estimate).

The much-lauded entrepreneur and philanthropic founder of the Rhodes Scholarship fund, Cecil Rhodes, was responsible for the deaths of millions more in central and southern Africa. Massive wounds were inflicted during this period that have yet to heal.

African people, in many ways, have yet to recover, both physically and mentally, from the destruction of lifestyle and culture, the fragmentation of families, and the decimation of the most able of Africa's population. Man, woman, and child were ripped out of Africa and scattered throughout the world; Africa itself was turned upside down and inside out to an as yet unparalleled and inconceivable degree.

Both the greatness of African history and the atrocities of the slave trade have been deliberately downplayed. The tens of millions murdered, raped, and deprived of their most basic rights this period have been written out of the textbooks and replaced with a sanitized, patrimonial version.

The crucial role of Africans in Europe has also been ignored, in an attempt to justify the slave trade by portraying Africans as animalistic and clearly inferior to Europeans. In the light of Africa's illustrious past, this re-writing of history can only be seen as ludicrous.

As the late French historian Count Constantine Volney lamented in his work *The Ruins of Empires*, "...this race of blacks who nowadays are slaves and the objects of our scorn is the very one to which we owe our arts, our sciences, and even the use of the spoken word."

killed in the early years of European expansion. The decimation of 'Indian' populations dramatically increased the demand for Africans as slaves.

Tens of millions of African people were expropriated from Africa and forced to slave from "can't see in the morning to can't see at night", under the most crude conditions imaginable. The British, French, and Dutch would parallel and then exceed the Spanish and Portuguese in making a richly profitable business out of slavery.

Well over 100 million Africans died in the slave trade between the fifteenth and late nineteenth centuries. Many more committed suicide in order to avoid the indignity of becoming a slave, and still others were killed in revolts against their slave drivers in the Caribbean and the Americas.

It is said that sharks did not become human flesh eaters until the slave trade, when they learned to follow the slave ships and feast on the remains of Africans that had been thrown overboard after dying in the filthy, sardine-packed ships of the Middle Passage, or had jumped overboard rather than face commodification in the slave market.

Africans of the South Pacific encountered much of the same. Here, too, entire villages and peoples were wiped out. Tasmania's entire population was liquidated in a matter of years. The populations of New Guinea, New Zealand, and the Solomon Islands, to

AFRICAN MAN

Who is this baby so tender and Black?
Wrapped in swaddling clothes lying in a manger.
A world awaits this bastard child.
Oh, who is this baby so meek and mild?
Who is this baby that cries in hunger
Stolen from the motherland to be called 'nigger'?
He don't need no pity for he is an African child.

Midnight skin, ivory teeth, oh you poor bastard boy.
Suffer unto thee the little ones who know not what is joy.
A young boy struggles to become a man.
A fight for survival in a repressive land.
Sentenced to the ghetto with a gun in his hand.
He will no doubt survive for he is an African.

In the spirit of truth there lies a lie, that people dear not speak:
An eye for an eye, a lie for a lie, as the victims silently weep.
Hidden truth from the past, that I hold dear to my heart,
A search that began in hopes of finding truth and yet again I must start.
Green pastures await me. Home is near. I see the promised land.
I left in chains, I return a stranger, but I am still an African Man.

Robbed of religion, robbed of language and eventually robbed of our minds.
I blame the man for he does not understand,
He will never be a friend of mine.
Uncle Tom I am not and this they truly fail to understand.
I hold my head up high, for my cause I am willing to die,
For I am an African Man.

—Ray Boucand

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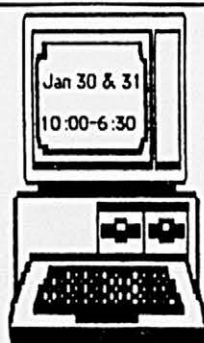
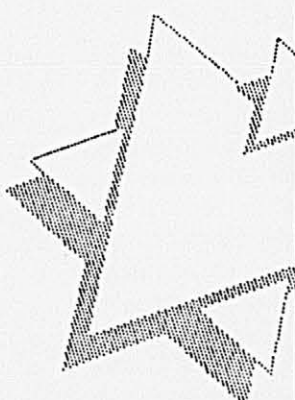
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Brothers and sisters: out of the Gulf!

by Audrea Golding

As the United States braces itself for a full scale war against Iraq, the African-American community is once again faced with the irony of fighting for a government which has never found it in their interest to fight for our rights or our humanity.

Our young brothers and sisters serving in the Persian Gulf are being sacrificed for a system which has made every effort to destroy us. Historically, the number of Blacks in the United States' armed services has been disproportionately high.

During the Civil War, Blacks were depended upon to fight and preserve the Union on behalf of Northern racists. By the end of the war, some 180 000 Black men had served in the Union army alone. For them it was the only route to freedom. They faced their own brothers in battle, for Black men were also forced to fight on behalf of the South, to preserve the inhumane institution of slavery.

This tradition continued into the twentieth century, through the First and Second World Wars. Its most recent and greatest manifestation was in the Vietnam War. Hundreds of our young brothers lost their lives in a war which was not theirs. While they were being killed in Asia, others were being killed on the frontlines of racial battles at home in the United States.

Those young soldiers lucky enough to return home had to face racism, discrimination and the denial of their basic human rights, which they were fighting to preserve.

Similarly, young Blacks aided in the invasion of Panama by the U.S. in which hundreds of Panamanians, who were in the Black Mestizo population, were killed when the area around Manuel Noriega's party headquarters was bombed.

In 1991, Black servicemen and women, although Blacks are only 12 per cent of the United States population, comprise over 25 per cent of the United States armed forces. Once again the government has called upon the Black population to fight against our brothers of colour in Iraq.

The considerable rise in the Black population in the United States translates to the fact that a significant percentage are 30 years old or younger. Most Blacks are of working age, but have no place in the American economy.

Young Blacks can't afford to live on minimal salaries in menial, dead-end jobs, and are unable to gain higher levels of employment without university and college educations. Yet Blacks cannot afford to go to school on an equal footing with middle class whites.



The only options left to many poor Blacks, as well as Hispanics and Native Americans, is to join the armed services.

The American government has relied on every means to restrict paths to success, from restricting federally-funded minority aid to withdrawing or discouraging affirmative action programs.

The U.S. government has always depended on Blacks to uphold their freedom. Until the African-American community realizes the deceit of the American government, our brothers and sisters will continue to lose their lives in war waged by the U.S. to continue exploitation of

people of colour the world over.

For now, we must not allow ourselves to be fooled by the Anti-Iraq sentiment which is being propagated across the U.S. Instead we must do as author Alex Haley did, and research our roots back to the mother continent.

At that point, many of us may

find that our Muslim ancestry binds us with those Iraqis which the U.S. is now waging war against. Once we reach this realization as a cohesive community, we may see the need to pick up arms to fight; but not for Uncle Sam's army. For if we must die, let it be for our own liberation.

War, history, and reconciliation

by Michael Paul

War. I choose to define it, loosely, as the manipulation of large groups of individuals towards some objective end. Most of us are aware that no matter how we choose to define it, war has never left us.

War calls for the setting of mandates giving people the legal and moral ability to perpetrate the vilest immoral acts. Because war is seen as only temporary, these mandated actions, subjected to ongoing 'critical justification', are acceptable to the majority.

War demands the world to be seen in at least two camps: 'Us' and 'Them'. The vilification of the 'Them' camp becomes an absolute necessity in sustained conflict. Life can be useful towards fulfilling an objective, or it can be a hindrance. In war, a life's worth is directly measured with respect to our objective end.

The naked words of rhetoric are necessary to war. Skilled word players censor, distort, and repeat repeat selected information in a play to gain moral, financial and public support for their desires.

Dissent in its truest and strongest forms is always suppressed by mental persecution and/or physical brutalization. At this point other freedoms, such as those of movement and association, are retracted or subject to limitation under mandate.

One could and should question: Did these freedoms exist in the first place? There is, however, 'healthy' dissent, which gives the 'majority' the impression that an intelligent decision is being made on our behalf.

The farcical (at least temporal) charade of diplomacy is reserved for only the most skillful word players. Diplomats work for and represent governments; governmental parties seek power over people and resources, and once in a position of authority, they 'dig in'. Parties seem to be continually warring rather than cooperating as they fight for power.

In war, because someone attacks, someone else must defend. Defence is acceptable in the eyes of the majority. This public acceptability makes the term 'defence' a necessary target of rhetoric. Governments have the option, indeed the duty to build for and engage in preemptive attacks as part of maintaining a good defence. We build a good defence in order to 'deter' Them. Deter them from what? Deter them from their position with respect to us and our objective.

Since our being in control is naturally and historically correct, any threat to our control is viewed as unnatural, unprecedented, and therefore dangerously chaotic. The majority views 'disorder'. They believe that if they were to give up, or even share out some power the results would be catastrophic. Hence the acceptability of the belief, "We are only protecting you from yourselves."

Pen and paper may(?) start wars. They definitely spark, intensify, and give direction to war. Paper and pen have not and will not end wars. People fight wars, people have to resolve conflicts. Authority over the vehicles and means of mass death is often concentrated, so the intensity of fighting and deaths can be descaled in moments.

However, feelings of hate, guilt, the thirst for

vengeance and peoples' perspectives do not merely change, they evolve. Just as one cannot legislate freedom - freedom must be expressed with responsibility in order to exist - one cannot legislate a war's end. The words of legislation are symbolic. Our everyday interaction with the world, our consumerism, and our crusades should teach us that symbols are quite different, if not the exact opposite, of the realities we wish them to symbolize.

Power makes allowances for challenges to its authority, but only in terms which favour its interests. A politician doesn't want to fight a boxer in the ring. The politician debates the problem, whereas the boxer wants to solve the problem in the ring. One shouts 'wimp'; the other yells 'brute'.

How does one maintain control of power in this day and age? By establishing axioms. People are made to believe that the only legitimate systems are preexisting hierarchical systems. Furthermore, by cover-up or distorted comparisons, other possibilities are measured against the status quo in a manner which eliminates alternatives.

Keep people busy. Put them on a schedule so that any deviation from regularity is stigmatized.

Keep people stupid. If people come to depend on words too much, they won't know or believe that there is a war, a recession, a problem until they are told so by someone whose job it is to know. Dependent individuals become unable to interpret reality. They wait for others to see and to translate for them. Dependency builds on itself.

'We', the numberless Afro-Americans living throughout the Americas and the Caribbean, were brought here in the most miserable ongoing war which has ever existed. Europe and its conspirators have reached into all the lands of the world, causing all of the indigenous peoples

of these lands they 'discovered' pain and suffering which words can not adequately express.

Systematically, over generations, Africa was robbed of its young and healthy. Millions were beaten into chains of metal and denied the sun as they were brought to the shores of these lands. Upon arrival, they found the lands screaming with the carcasses of the indigenous peoples; the sea they crossed was made wretched with the bodies of those who could not survive the torturous journey. Once here they were marked with fire and displayed nakedly.

We were treated as things - bought and sold. We were treated like animals - bred. Our mothers were R A P E D, and the children they bore were R A P E D. Little children were sold off to be educated into their nigger roles. They took our histories, our ways of understanding the world, and said we didn't have history or understanding. Where it suited them, they incorporated what they found into their own systems.

History is alive in the present. It is a truth which cannot be hidden. Reconciliation requires some form of vulnerability, so it is initially a very frightening thing.

It is this fear that prevents people from seeking out real alternatives. Fear inspires people to construct excuses which temporarily obstruct the truth from their vision. We place expectations on the truth. We expect it to taste like candy. When we find that it is a taste we are not used to, we spit it out. Truth, like freedom, like love, is only alive if it is lived.

Reconciliation is necessary for all of our survival. We must be strong within ourselves, but reconciliation requires that we work together. For all of us, faith which overcomes fear holds this promise: "The truth is ultimately beautiful."

"BY ANY MEANS NECESSARY, WE SHALL OVERCOME":

You won't be fearful or hateful once you come to know that 'we' means all of us.

We've come a long way... maybe

by Audrea Golding

In the 1950s, Mississippi was the poorest state in the U.S. Life was difficult for Mississippi's whites, and a living hell for its Blacks.

Mississippi had the largest Black population in the U.S., at 45 per cent. It also had the nation's highest rates of beatings, lynchings and mysterious disappearances of Blacks.

Medgar Evers returned from Europe after World War II to face the horrors of Mississippi. He graduated from Alcorn Agricultural and Mechanical College, and applied for admission to law school at the University of Mississippi in 1954. Evers' application was rejected because he failed to produce recommendations for admission from any Mississippi whites.

Evers went to work as the field director of the National Association for the Advancement of Coloured People in Mississippi (NAACP). Mississippi whites referred to the acronym as "Niggers, Apes, Alligators, Coons and Possums."

As field director, Evers was committed to gaining justice and protecting the civil rights of Blacks. He travelled to remote parts of Mississippi for the NAACP, investigating the murders and disappearances of black people. He helped get Blacks out of the state when their lives were threatened, risking his own life to find evidence and witnesses who would testify against whites.

As a result, Evers became targeted for white terrorism from groups like the white Citizens'

Council and the Ku Klux Klan. His family received death threats daily on the phone, his house was bombed, and his children had to be trained to avoid gunshots. Mississippi's media played a part, stirring up white hatred against Evers and the NAACP by labelling them Communists.

But Evers did not stop. He continued to fight against the denial of black civil rights. After the Supreme Court's *Brown vs. Board of Education* decision, which deemed school segregation unconstitutional, Evers worked for integration so Blacks could the same education as whites. He also furthered efforts to get Blacks registered as voters.

Evers and the NAACP challenged Mississippi's stronghold on segregation by helping James Meredith to gain admission to the University of Mississippi, the school that refused Evers. Meredith became the first black to be registered at the University.

Evers felt Mississippi was ready for a full-scale civil rights movement after Georgia's became

strong. However, many Blacks were afraid to get involved, for fear of losing their jobs, or their lives.

Evers organized people to boycott state fairs and other all-Black events that gave money to the state. He called for fair distribution of state jobs and services. He organized sit-ins at lunch-counters and department stores, and coordinated massive protest demonstrations. He also made efforts to raise money for the NAACP and its cause.

At one Lena Horne benefit concert, Evers said to the crowd, "Freedom has never been free... And I would die, and die gladly, if that would make a better life for (my children)."

Five days later, on June 12, 1963, Medgar Evers was shot as he entered the driveway of his home. He died later that evening in a hospital.

After Evers' huge funeral, police and demonstrators clashed in the streets of Jackson, Mississippi. Blacks demanded the police find the killer and bring him to justice.

Police arrested a member of the Citizens' Council, Byron de la Beckwith, who owned the gun used

to kill Evers. His fingerprints covered the weapon. Cab drivers testified he had asked for directions to the Evers' home. Despite all the evidence against him, the charges were dropped after two trials ended in hung juries.

In the fall of 1990, prosecutors reopened the Medgar Evers murder case after finding new evidence - and Black witnesses no longer afraid to testify. They obtained a new indictment and on January 14, 1991, a judge in Chattanooga, Tennessee ordered that Byron de la Beckwith be extradited to Jackson, Mississippi to face his third trial.

Byron de la Beckwith is now 70 years old, and still denies shooting Evers. If a guilty verdict is announced at the end of his new trial it will still be too little, too late.

De la Beckwith has lived a full life. Medgar Evers was denied the same. Yet in Mississippi, the trial will perhaps have great meaning - that justice can now be accorded to black citizens in the Magnolia state.

At last, an I.O.U. to the Black woman

by Edsel C. Mourillon

It is said, "Behind every successful man there is a successful woman." As a modification to that age-old maxim, I would like to suggest that "At the side of every successful black man, there is a successful black woman."

In the spirit of black history month, I suggest that we look at herstory: the courageous acts and determined stances that have come to symbolize the black woman and have greatly furthered the black struggle.

We live in a society that perpetuates the myth, predominantly originating from white culture, of women as weak, incompetent creatures who could not survive without the strong arm of a man. This myth has imposed societal pressures that scorned the black man for allowing the black woman to be strongwilled, determined and courageous.

Black males were stereotyped as 'wimpy' men who got 'bossed around' by their women, while black females have been stere-

otyped as overbearing, 'bossy' women who constantly hold a kitchen utensil over their men to demand obedience.

In the face of such stereotypes, the black man has chosen to treat the black woman as the weak, insufficient, dependent creature society deems women to be, in an attempt to negate the stereotype. This is nothing more than the black man cracking under societal pressures.

As black men, we should instead be proud of our women, who have carried so much of the weight of the black struggle on their backs. From Mary Anne Shadd Cary to Angela Davis, these women who have been the epitome of self-sacrifice are truly worth listening to. So in tribute to our black women, I say let's listen to herstory.

Sojourner Truth

We have but to look at the indomitable Sojourner Truth to admire the spirit and substance demonstrated by our black women. For

example, at a lecture in Ohio, one of her many stops in her constant traveling as a communicator, suffragist and abolitionist, she was repeatedly accused of being a man in disguise (it being unacceptable to the accusers that a woman could be powerful both physically and socio-politically).

In response, she tore open her blouse and exposed one breast, at the same time holding her biceps as evidence that women worked equally as hard as men but did not receive the same benefits, and proclaimed, "Ain't I a woman?"

Harriet Tubman

We should all remember the incredibly brave Harriet Ross Tubman, who was the conductor of the underground train, risking her life over and over again to guide black slaves to lives as free human beings (some 300 from the deep south).

This was a woman whose skull had been fractured at the age of 13 by her white slavemaster, causing recurring dizziness and uncontrollable sleeping spells throughout her life. She was said to often point a gun at escaped slaves about to lose heart, saying "You'll be free, or you will die."

Mary Anne Shadd Cary

What of Mary Anne Shadd Cary, the first black newspaper woman in North America? She published Canada's first anti-slavery newspaper *The Provincial Freeman* which had the motto "Self-reliance is the true road to independence." She was appropriately nicknamed *the Rebel* for her fervent denunciation of slavery.

Angela Owens

Then there is our modern-day heroine, Angela Owens. She unyieldingly underwent treatment unfit for a common criminal at the

hands of her own country (the U.S.) for upholding the fundamental principles of the black struggle: pride, perseverance, and dignity.

...And Endless Others

These women constitute only a fraction of the great woman achievers in black history. We as a race must look to these women, who are the backbone of our culture, with pride and admiration. So on behalf of the entire black race, I extend an I.O.U. to our women for the courage they have shown in helping us to be what we are.

In conclusion, I would like to quote a few paragraphs from Mary McLeod Bethune's *My Last Will and Testament*:

If I have a legacy to leave my people, it is my philosophy of living and serving. Here, then, is my legacy...I leave you hope. Yesterday, our ancestors endured the degradation of slavery, yet they retained their dignity.

I leave you the challenge of developing confidence in one another. This kind of confidence will aid the economic rise of the race by bringing together the pennies and dollars of our people and ploughing them into useful channels.

The black woman has done much more than her fair share in the execution of this legacy, so much so that mere thanks is not in order. Indeed, black woman, **WE OWE YOU!**

Best Performance Ever

by Michael Pintard

You sang
the blues
truly blue
and they rocked
white, colgate treated teeth
gaped wide.
You played
jazz
as they clutched
each other
while your spouses
waited up
for you
to finish
your never
ending
gigs
and all that
jazz.
You showed em
for a meagre salary
that though they deny
you, your just due
you got soul
could rock'n'roll
funk
skank
groove'n'move
and sure 'nuff

rap
tap
making the best
of this
racial
trap.

I say,
Yo, you
creative
rhythmic
specimen
of precision
lemme turn you
on
to an old
instrument
that plays
melodies
more liberating
than jazz.
The sound
goes something
like this:

rataatatatatat
pow pow
bam bam
BOOM.



A final point about Haiti and AIDS

by Robert LaFerte

The loud message coming out of the AIDS crisis is one of increasing incidence and prevalence. But when one tries to pin down just what is happening where, the numbers are found to be soft and the story often confused.

Information pours out of the World Health Organization (WHO) and conferences in this country and abroad. Seldom has so much data been presented by so many in so qualified a manner. Even when exact figures are given, as they often are, it is tacitly understood that what one is really hearing is at best a guess. Then why are Haitians being blamed for AIDS?

Based on an article from Newsweek, the AIDS virus started to spread in the United States in the late 70s. But a fifteen year old Missouri boy had probably died of the disease as early as 1969, before anyone had even given AIDS its name.

According to the *Monthly Review*, early theories tried to determine whether life styles of certain people, gay men in particular, led to AIDS. This began to seem less likely in 1982, when the syndrome began to appear among Haitians and among some females. Hemophiliacs were next.

Other reports claimed AIDS first appeared to be present in Africa when it was diagnosed in upper-class Africans traveling to, and seeking treatment in, European hospitals. The first African cases were diagnosed in Europe shortly after the first diagnosis of AIDS occurred in the U.S.

The United States has been found to have the most people living with AIDS by far. Then why is it that little Haiti gets so much blame?

The Red Cross have passed policies excluding all people from Haiti and Africa from donating blood. I feel it is outrageous to ban

people from donating their blood based on geographic or national origin.

Just because I am of Haitian origin, does that mean that my blood is not good enough? Am I inferior to the other human beings? Do they know about my past? Do they know me? Have they run any test on me proving I have AIDS? Then what gives them the right to refuse my blood?

It will require anthropological research and insights, working in cooperation with epidemiologists, veterinary scientists, parasitologists, virologists, and immunologists, before they could assert that AIDS originated in Haiti. Little of this research has been done.

Do not get me wrong. I am not claiming that Haiti is an AIDS-free country. Sexual promiscuity is widespread, with many men visiting prostitutes in Haiti's capital, Port-au-Prince, more than half of whom are thought to be infected. Nearly as many women as men have the disease. With the economy in a state of total collapse, many women who are not prostitutes take sexual partners who can provide for them and their children with even a meagre source of income.

Each time there is a coup, a large number of people leave the city temporarily, going to the countryside - where good health care is not available. The use of unsterile injections, a common practice in some African and Caribbean countries, combined with already existing immune system compromise resulting from malnutrition, malaria, and previous venereal disease establishes a population of both sexes particularly vulnerable to AIDS.

Some people are so poor that they cannot afford to buy a condom. Not to mention the flow of tourists that runs in Haiti. Most people (men and women) are ready to give sexual favors for money, and in some cases the tourist might

already have AIDS. While nearly everyone has heard of AIDS and knows that it kills, only about 40 percent of Haitians are thought to know how it is transmitted.

In my view, the AIDS issue is as much political as it is racial. If we Haitians had let the U.S. government take Haiti as they wanted, they would have found some other nation to blame this disease on, since they don't like to be the one responsible for anything that is 'bad'.

Canada, a U.S. marionette since the era of Brian Mulroney, has copied the American mass-media

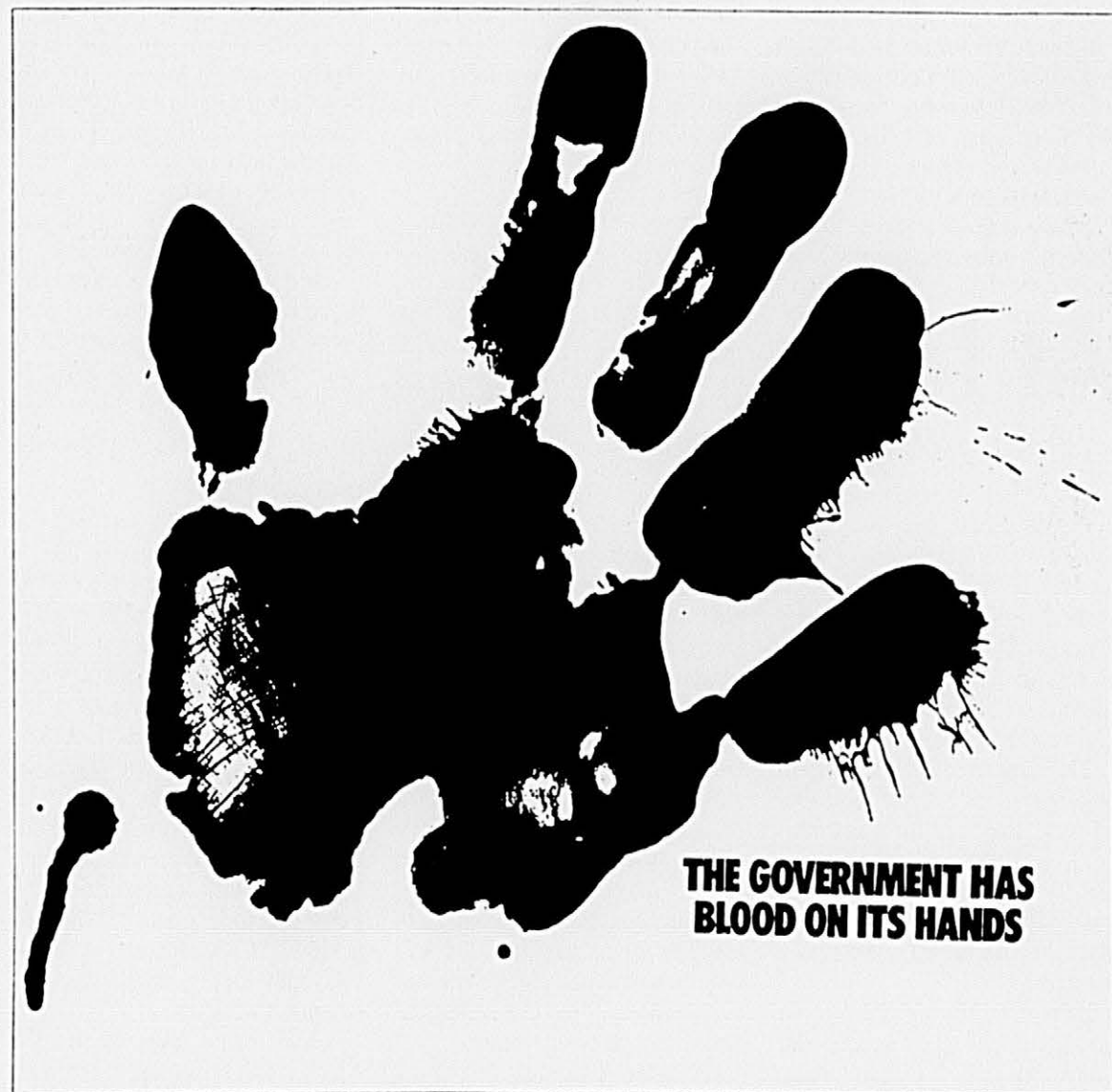
blindfold. Because we represent a small minority group with no big representative behind us, we have no recourse but to represent ourselves.

Unfortunately, some are ashamed to admit their identity as Haitians. Can they be blamed for such a denial when professionals (doctors, nurses, and so on) have lost their jobs because they are Haitians? Recently a young Haitian soldier refused to be drafted because they would not take his blood. He said, "If my blood is not good enough to be taken just like my other fellow soldiers, then I will not

risk spilling my blood for Americans."

Prejudice could yet be one of AIDS's awful legacies. Instead of pointing a finger at one another, the scientists and the government should cooperate together and give some help to those who cannot afford treatment while finding a cure for AIDS. Some people in Haiti have never heard of AZT, although it is sold there for \$300 for a bottle of 100 pills.

Our name has been damaged - from Boat People to AIDS Carriers. I wonder what will be next.



More than head shrinking: African medicine

by Johanne Jean-Baptiste

Contrary to popular belief, throughout the continent of Africa, medical knowledge and tradition was adequate enough to meet daily medical challenges.

As in Ayurvedic and traditional Chinese medicine, African healers have a holistic view of the body in relation to the mind, the soul and the cosmos.

The aetiology (the causes) of symptomatic illnesses are categorized as being physical, psychological, astral, spiritual or esoteric in nature. The diagnosis of the patient's illness is done through divination, anamnesia (recollection of one's past lives), physical examination and conversation.

Treatment of the patient is aimed at restoring the lost inner balance. Plants, animal parts and mineral substances are used, alone or in mixtures, as infusions, concoctions, ointments, inhalations and injections for therapeutic purposes. This

treatment is usually concomitant with a dietary recommendation and hydrotherapy.

More complicated and specific treatments are done by specialists. Traditional healers specialize in burn therapy, heat therapy, venesection (blood-letting), and dentistry, to name a few.

Bone setting

Fractures are assessed and the bone put back in place through manual manipulation. The broken bone is immobilized with sticks or a cast for several weeks. Treatment of slipped discs and spine dislocations is made with an instrument that can roll up and down the spine in combination with heat therapy.

Massage therapy

Massage is often used in addition to other treatments. Alone, it serves to relieve of muscle pain, bad circulation and nervous disorders.

Psychotherapy

The mentally disturbed patient is treated with sedative or mind-altering drugs. When a placebo is used, the main mode of therapy is through calm conversation with the unbalanced soul and/or faith-healing involving ritual dances and chants.

Obstetrics

Childbirth is simplified for the mother by giving herbal remedies to lessen the pain and to enhance uterine contractions. When required, in certain ethnic groups like the Banyero, a caesarian section is performed. The incision is sutured with thread from the bark of a tree and plant extracts are put on the wound to disinfect and promote healing.

Surgery

Other surgical techniques include removal of abscesses, tuberculous lymphadenitis, tonsils, de-

cayed teeth, etc.

In all these surgical interventions, no local or general anaesthetics are given but rather, the patient is put to sleep with narcotics. The healer prepares him/herself mentally and spiritually through prayers and incantations. The equipment is sterilized by heat and the wound is cleansed and sutured with plant extracts.

Trepanation

One of the more intriguing surgical operations is trepanation (or trephination). When the skull is suspected of being fractured due to head injuries, a hole is drilled through the head without making an incision into the brain membranes.

The surgeon then removes the bits of broken bone. Along the fracture line the skull bone is scraped and chiselled possibly to allow mending to occur. A 95 per cent success rate has been re-

ported among the Kisii people.

Urbanizing disease

Nowadays, the majority of the African people have inadequate access to proper medical care. The traditional healers are unavailable for the growing numbers of city-dwellers, for the majority of whom modern clinics are too expensive.

The concentration of people in large urban centers, poverty and its burden of malnutrition and low hygiene provide ideal conditions for huge epidemics from new and old diseases.

The rural population is alienated by a medical system that doesn't correspond to its cultural understanding. The model for African health care should be cooperation between western and traditional practitioners - as is starting to happen in parts of Eastern and Western Africa.

Youth to lead way

Begin all things with the Illustrious name of Allah the Yelder the most Merciful.

And when your Lord said to the angels: Surely I am going to create a mortal of the essence of Black mud fashioned in shape

—Al Qu'raan 15: 28.

There has been a poisoning of minds perpetrated against our people by those who know the truth. In the hiding and rewriting of our history, there are those who have taken credit for our past.

The pyramids of Egypt provide an example. Blacks have only been told of the pharaohs who were white. What they have not been told is that only in the 14th dynasty did the first non-African pharaoh come into power.

Ramses II was the pharaoh in whose household Muwsa, or Moses, was raised. He was taken by the pharaoh's daughter and raised as one of their own. He could not have passed for the pharaoh's grandson if he was anything other than an African like Ramses II, who ruled from 1298 to 1232 B.C.E.

If Blacks are to elevate themselves to their rightful position they must first acknowledge their history. Our people are divided not because we lack the spirit of unity but because we have been brainwashed with a Black inferiority complex making us ignorant of who we are. My people have been conditioned to believe that white is might and Black is evil.

This shows through in the English language. Black cat, bad luck; illegal goods traded on the black market. Even Judas Iscariot, who supposedly betrayed Isa, or Jesus, is depicted as a Blackman. He was Black, but so were Isa and his other disciples.

If the past is any indication of the future, we will again assume our rightful position. It is therefore up to the Black adult to prepare the Black child for the future. The greatest emphasis must be placed on Black youth, for they are the most precious treasure of our people.



ple. We must make them the prime objective of any movement.

Education should be given priority, but it must be useful education. As Black people living in Québec, French should be included on the Black youth's curriculum. For how will we be able to communicate and let the masses know the Black race if we do not speak the language.

But we must learn more history than the histories of Canada and Quebec. To understand Canada's other immigrants, and so they may understand Africans, the history of other peoples must be taught in schools. We must also never forget the people of the First Nations, the rightful owners of this land.

No one race has a greater history than we Nubians. All life started in Africa. Black youths must learn the truth about themselves and regain their pride as Blacks. For to be Black is a blessing of Allah the creator, the sustainer who resides in the galactic heavens.

There must be no barrier in the Black definition, no more AfroAmerican, Haitian or West Indian. One race, one people - African. Only when a people are united can they move forward and progress in their struggle. It is pointless to say you are nationalistic and still engage in violence which is counter revolutionary, like the selling of crack cocaine to the young.

To wear African pride charms and not know your history! Black youth will one day be their own masters, or will remain in their present condition. If the latter occurs we Black people have no one

to blame but ourselves.

Discipline, tolerance and education are the necessary tools to prepare Black youth. They must be of healthy body and mind. All these elements can be found in our rightful religion, which is Islam. We must acknowledge Islam and accept it as a way of life (*Diyn*). Islam is peaceful but strong. If Black youth need someone to emulate, let them look to Isa Al Masiyh - who you know as Jesus the Messiah.

Isa came to preach a way of life to his people for which they were not ready. He was from the tribe of Judah and came to bring his people back to Allah's prescribed way of life. He was not sent to the world but to the house of Israel, the tribe of Judah (Matthew 15:24). He came with an ideology that was ahead of his time - a perfect way of life. A peaceful way of life which is Al Islam. If one were to give Isa a religious title that title would have to be *Muslim*, meaning one of peace. Black youth are the future of the Black race. They are the most important members of any organization and must be given the opportunity to reach their full potential. Anyone who speaks of Black power or Black nationalism must know that these goals can only be achieved if we unite and invest in our youth, for they are the sons and daughters of Allah.

Never again must we let the Black youth suffer due to our own selfish needs. They must be placed front and foremost.

HAMD LEEELAH

Raymond Boucand
Black Nationalist Movement

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Carl beckons you. Today,
tomorrow, B-03, anytime.

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Lessons from Haitian History

by Johanne Jean-Baptiste

The first inhabitants of the island of Haiti were the Taino Arawak Indians. They seemed to have been a peaceful and prosperous people established for many centuries in this fertile, mountainous island.

The written history of Haiti starts with the landing of Christopher Columbus on the island the 6 of December 1492. Within fifty years, the Indians had been almost exterminated by ruthless massacres, imported diseases and forced slavery for the sake of Spanish economic and colonial expansion. When the Indian genocide was almost complete, the labour force was replaced by European indentured servants and later by African slaves.

By 1520, the island's gold stores were exhausted and the Spaniards abandoned Haiti for mineral-rich Mexico and Peru. Britain and France became interested in the little island as a plantation colony for the profit of European metropolises. In 1697, by the treaty of Ryswick France gained control of the western part of Hispaniola (Haiti), and the remaining Spanish settlers maintained control of the eastern part, now Santo Domingo.

For nearly one hundred years, Haiti was the jewel in the crown of the French empire, indeed it was named 'The pearl of the Antilles'. Haiti alone exported more sugar, coffee, indigo and cotton than all the other British Caribbean colonies put together.

The French Revolution profoundly affected the inhabitants of the colony. The rich, white plantation masters saw in this revolution an opportunity to gain more autonomy from France. The mulatto classes, born out of the rape of African slaves, intended to profit from an 'Equality Clause' to move out of their 'second-class citizens' status. Many were plantation owners. The African slaves embraced the idea of 'Liberty For All' most literally and increased pressure to abolish slavery.

In 1791, a special voodoo ceremony was held in the forest of Bois-Caïman, which united the prominent slave leaders, to organize the nation wide slave revolt. The first slave leader, Boukman, was soon captured and killed by the French but the revolution was unstoppable.

After the death of Boukman rose Toussaint Louverture, an illiterate slave with a brilliant political mind. He first scared the French into negotiations by forming a coalition with the Spanish of Santo Domingo to invade Haiti. Slavery was abolished, then along with the French army, Toussaint chased out the threatening British army out of Haitian territory. The African majority still owned no lands and remained servants.

During a decade, sporadic fights took place in the island. The mulattos were continually shifting allegiance between the whites and the blacks depending on their current advantage. In 1801, the African army of Toussaint Louverture had a decisive victory, and Louverture became Governor General of the island, to the furor of Napoleon Bonaparte.

General Leclerc, Napoleon's brother in law, was sent with a massive fleet to restore slavery and French order in the island. The mulatto and black generals were overwhelmed and capitulated to the French. For a brief period, the French ruled their colony again and Toussaint Louverture was sent in exile to France where he died.

Slaves mobilized

A new slave leader emerged: Jean-Jacques Dessalines, who mobilized the dispersed blacks into action. By December 4, 1803, the French were finally driven out of Haiti. The official independence of Haiti was declared the first of January 1804 and the Haitian constitution was signed in the northern city of



Gonaïves.

The French legacy of colour-based social classes, plantation economy and military power remain in Haiti to this day. Dessalines planned to distribute land to the dispossessed black majority. His efforts were met with staunch resistance from mulattos who claimed to be the guarantors of their white fathers' estates.

Civil war broke out, and Haiti was split constitutionally and ethnically in two: the southern part was a mulatto republic under Pétion and the northern was governed by the megalomaniac King Christophe, successor to Emperor Dessalines who built the oversized fort Citadelle and the Sans-Souci palace.

King Christophe's extravaganzas came to an end when his subjects rebelled against him. President Jean-Pierre Boyer of the southern republic took the opportunity to seize power over the all of Haiti.

Haiti's independence stood as an insult and a threat to the white European empire. Haiti was referred to as "the Black stain on the map of the world" by writer Charles Texier. Haiti was systematically ostracized and boycotted by the colonial powers. Having no trading partners, the island developed a subsistence economy.

In 1825, France offered to recognize Haiti as a sovereign country in exchange for 150 million francs to compensate the former French settlers. To make the first installment, France loaned 24 million francs to Haiti. And so started Haiti's massive debt.

The Haitian government, unable to keep



up with interest payments, borrowed from the United States, Germany and France, opening the door to renewed exploitation. Puppet presidents were installed to guard foreign interests, the only exception is the regime of Faustin Soulouque (1847-1859) who unsuccessfully tried to bring the island back into Haitian control.

By 1915, the United States found it necessary to invade Haiti to assert their hegemony over Haiti's economic destiny. But, unlike the other Caribbean, Latin and South America the Americans were met with a fierce and organized resistance from the Cacos, an underground group headed by Charlemagne Péralte.

The Cacos were brutally hunted down and exterminated. The Americans in 1934 left Haiti after they put in place a that bureaucratic, governmental and economic system they could control at a distance.

Duvalier elected

In 1957, Dr. François Duvalier was elected president of Haiti by appealing to the poor, dispossessed masses. His ruthless, autocratic regime turned against those who elected him when he founded the Tonton Macoute militia to control and exploit the people. After, the death of the 'president for life' his son, Jean-Claude, reinforced Duvalierism. Underground resistance endured over 27 years of the bloody regime as thousands of opponents were killed or fled the country.

At the beginning of 1986, when tensions in the country seemed to mount into a revolu-

tion, Jean-Claude Duvalier was removed from power by Washington. The euphoria that ensued in Haiti and abroad dissipated quickly when confronted with the reality: corrupt Duvalierists were ubiquitous in the administration.

Déchoukage (uprooting) of macoutes and government officials took place all over the country. The interim regime, headed by former Duvalierist Colonel Henry Namphy, following the fall of Duvalier, failed to live up to its promise of democratic elections.

Instead, on November 28, 1987, the first attempt at democracy in 30 years resulted in a blood bath. Manigat, a political science teacher, was named president of Haiti but was never recognised by the people. Prosper Avril, another Duvalierist, replaced Manigat and promised free elections, never to be delivered. Ertha Pascal-Trouillot took Avril's place in 1990 and her government supervised the elections of December 16th 1990.

The election of the new president of Haiti, the liberation theologian father Jean-Bertrand Aristide is a first in contemporary world history. His opponents, the Catholic church and scheming politicians, say that as a priest he is ill-prepared to direct a country and should not meddle in politics.

The people of Haiti, are thirsty for the justice the 'Lavalas Party' (tidal wave), of father Aristide's promises to deliver. Unfortunately, Lavalas will not have a majority government, which could jeopardize the tidal wave of reform. The Reverend Father will be sworn in this coming February 7th 1991.

Le combat de la jeunesse Haïtienne

Karl-André St. Victor

Il est une jeunesse en Haïti, murie aux fers et la dure réalité de la dictature, continuellement agressée, dévalorisée, opprimée, lasse de l'ignorance systématique et du mépris par la non reconnaissance de ses droits les plus fondamentaux. Elle est le véritable porte-voix de la majorité nationale laissée pour compte, maitrisée sous le joug de la misère.

Exposée dans la rue au danger des représailles, la jeunesse haïtienne prolétaire, chômeuse, étudiante, paysanne, vaudouïsante,

chrétienne ou athée, homme ou femme veut gagner du terrain et occuper elle aussi de plein droit le débat national qui déterminera son avenir. La mobilisation, la parole, l'action des jeunes dérangeant. On cherche à isoler ou à discréditer cette force nouvelle sous la calomnie, celle du silence ou du doute.

L'ouverture, et l'on pourrait rajouter, la modernité de sa réflexion sur l'identité nationale est rafraîchissante et mériterait une plus vaste portée: "qu'ils soient nés en Haïti ou d'origine haïtienne, les véritables Haïtiens sont ceux et celles qui défendent les intérêts

de la nation haïtienne toute entière et qui y croient".

De plus, les initiatives, la prise de parole, la lutte des jeunes debout partout au pays, laissent transparaître un désir entamé de réaliser une véritable unité nationale. Car ces jeunes lorsqu'ils disent "le peuple", contrairement à d'autres, ils parlent d'eux-mêmes et non d'une mégaréalité située en périphérie de la leur, ou d'un autre monde auquel ils n'appartiennent pas. Cet avenir collectif est d'abord leur devenir.

J'appartient à ce monde en mouvement.

EVENTS

Thursday 31 January

It's Nutrition Day! Student Health Services tells you what to eat and how to eat it. FREE. Union 107/8, 3480 McTavish. 10h-15h.

Hydro-electric anxiety? Info table about James Bay. Leacock lobby. 10h-16.

Shmooze about technology at the Computer Expo. FREE. Union Ballroom, 3480 McTavish. 10h-18h30.

Hillel mini-course. "The Mystical Dimension: An Intro to Kabbalah" begins today and continues for the next six Thursdays. \$15.00/course. Info: 845-9171. Hillel House, 3460 Stanley. 14h30-16h.

"The Sireniki Chronicle" is a film of the Yupik Eskimo of Siberia. It is being shown before a discussion with UdeM's Asen Balicki. FREE. Leacock 14. 16h30.

Nomad Scientist Steven Rosenstein shows "A Journey to James Bay", a slide show about different aspects of existing Hydro projects of the James Bay region. FREE. Leacock 26. 17h.

Friends of First Nations meet to organize next week's Native Awareness Week. Leacock 738. 17h.

Pizza and beer for those who go to hear architect Morris Charney talk about building inspection in real estate at this Real Estate Club function. Bronfman 179. 18h.

"Parting Glances" is a tender film about gay men dealing with relationships and death - but it's not a downer. FREE. Union 310. 18h.

Pakistan Students' Association has dinner. \$5.00 members. \$7.00 non-members. Union 107/8, 3480 McTavish. 18h30.

"Salaam Bombay" - a Film Society presentation. \$1.00 members and seniors. \$3.00 non-members. FDA Auditorium. 19h30.

"Common Threads, Stories from the Quilt" is an Oscar-winning film about the AIDS Quilt. Thomson House, 3650 McTavish. 20h.

Ongoing

Parting is such sweet Søren. Today is the last day of the Søren Kierkegaard exhibit. Fare thee well, Søren - you and all your pseudonyms. McLennan Library lobby. Regular hours.

The dead fish remain, if only in spirit, at the "Endangered Species: Endangered Species" exhibit at Redpath Museum (the beautiful building in the middle of the lower campus). 9h-17h.

The Pillar Magazine wants your submissions for the semester's final issue. Drop them off at SSMU desk (Pillar mailbox) or 3470 Peel, 3rd Floor. Info: 398-4183. Deadline 22 February.

Friday 1 February

Topple the snow dam and show your opposition to James Bay II with the McGill James Bay Coalition. Lower campus. 13h.

Marlon Brando plays a white guy in "A Dry White Season" - a Film Society presentation. \$1.00 members and seniors. \$3.00 non-members. FDA Auditorium. 19h30.

Saturday 2 February

Popular Education Conference (see the big feature story in Wednesday's Daily). Speakers from 9h to 12h are FREE. Then there are workshops for conference participants on popular education in Latin America and in Québec. Emphasis on community and personal empowerment, women and the university setting. Lunch and supper included. \$3.00 students. \$6.00 general. \$10.00 organizations. Info: 398-6815. Leacock 232. 8h30-19h.

See Hydro Québec, environmentalist Alan Penn and a Grand Council of Crees rep talk about energy and James Bay II. FREE. Info: 286-0743. Otto Maas 112. 13h30.

Raul Julia gets shot as a Salvadorian archbishop in "Romero" - a Film Society presentation. FDA Auditorium. 19h30.



INTERNATIONAL CRAFT SALE

A market place of unique handcrafted clothing, art objects and jewellery from around the world. Exotic ethnic folk music little heard in the west.

Ebony, bronze, silver, malachite, leather, laquerware, woollens, weavings, rugs, tapestries, paintings, carvings, ceramics, masks, kaftans, belts, bags, bangles, bonnettes, boots, batik, collectibles, clothing (for kids too) accessories, home furnishings and unusual musical instruments from many of the diverse nations of Africa, Asia and The Americas.

9 am to 9 pm ('til 5 pm Fri)

Mon., Feb. 4 to Fri., Feb. 8

ROOMS 107-108, STUDENT UNION BUILDING
3480 MCTAVISH, MCGILL UNIVERSITY

TERMINAL BAR-SPECTACLE

1635 Ste. Catherine West
Across from Le Faubourg
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Great place to have a university club party - free rental for club parties with over 50 people. Imported and domestic beers. Competitive prices. International artists, pool tables, giant screen TV and video games.

Open from 1:00 pm to 3:00 am,
Dancing with live DJ 7 nights a week.

TERMINAL BAR-SPECTACLE SHOWCASE

Fri. Feb. 1	Delta Rays	\$5
Sat. Feb. 2	Fentons	\$5
Sun. Feb. 3	HEAVY METAL SUNDAYS Lizard & B.A.R.E presented by CKUT's Cups n' Cakes	\$4
Wed. Feb. 6	Sarok Saroya	\$4
Thurs. Feb. 7	Daniel Weaver, with Dysfunctions	\$5
Fri. Feb. 8	13 Engines	\$6
Sat. Feb. 9	Razorbacks	\$7

Coming Soon: Jack de Keyser, Three O'Clock Train, The Oyster Band with June Tayber plus Judybats, Attila The Stockbroker and John Otway.

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4350 Ste.-Catherine W. (Metro Atwater)

January 24, 25, 26 at 8:00 pm, January 27 at 5:00 pm
January 31 and February 1 & 2 at 8:00 pm

TICKETS: \$10.00 General, \$6.00 Students & Seniors
INFORMATION: 398-6820

the great...

McGill Entrepreneurial Extravaganza

Tuesday, Feb. 26th

Wednesday, Feb. 27th

Thursday, Feb. 28th

Room 107/8

Union Building

If you are a
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and have goods
or a service (craft or hobby)
that you want to sell,
this is your opportunity!

Pick up application forms* at the SSMU counter.

* Must be submitted by February 8, 1991.

* Fee of \$30 to have table set-up.

Ads may be placed through the Daily business office, room B-17, Union Building, 9h00 - 14h00. Deadline is 14h00, two days prior to date of publication.
McGill students: \$3.50 per day; \$2.50 for 3 consecutive days, \$2.25 for 4 or more consecutive days. McGill Faculty and Staff: \$4.50 per day. All others: \$5.00 per day. There is a 25 word limit. There will be a charge of 25¢ for each word over the limit. Boxed ads are available at \$4.00 per ad per day - no discounts on boxing.
EXACT CHANGE ONLY PLEASE.
The Daily assumes no financial responsibility for errors, or damage due to errors. Ad will re-appear free of charge upon request if information is incorrect due to our error. The Daily reserves the right not to print any classified ad.

341 - Apts., Rooms, Housing

Available - room immediately. Price negotiable, 1 min. from McGill, female preferred. Call 499-0043.

5 min. walk from McGill. Fully furnished room for rent. Everything included. Ideal for students. Call Mike at 284-1227.

4 1/2 to sublet. Nice and quiet building with elevator. Is included (heating, hot water, stove, fridge) \$600 a month. 2555 Hingston and Sherbrooke N.D.G.

(Amazing) A beautiful 3 1/2 in Peel Plaza (2 min. from McGill). Fully equipped kitchen, underground parking \$650 (all included) (sublet).

Sublet! Dr. Penfield apartment - option to take over lease - bright 4 1/2 with balcony, swimming pool - available May 1st - must see! \$800 - Utilities included - Call 989-7069.

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343 - Movers/Storage

Moving/Storage. Closed van. Will transport you and your goods safely. Local and long distance. Cheap. Steve 735-8148.

Large Econoline Van - for moving local & long distance. Reliable with reasonable rates. Alex, 324-3794.

350 - Jobs

Bartenders — Get yourself a very lucrative part-time job. The Master School of Bartending offers training courses and placement service. 2021 Peel St. (Peel Metro). 849-2828 (student discounts).

Business opportunity. Career minded students only. High growth, realistic profit potential. One opportunity meeting only. Sat. Feb. 2nd, 1 pm. Call for reservation/small investment. (514) 284-6031.

Cancer Research lab assistant, full-time temporary position. Spring 91, with long-term possi-

bility. Some experience essential. Send C.V. to: Lady Davis Institute, Martine Richard, Room 121, 3755 Cole St. Catherine, Mtl. Que. H3T 1E2.

352 - Help Wanted

Do the words, "We will keep your application on file" sound familiar? If so, this ad will change your financial situation. Full and part-timers wanted. Call Adele 955-0041.

Poll clerks and publicity people needed for McGill elections, March 12, 13, 14. Applications available at SSMU desk, Union bldg. (\$5.30/hour.)

Swimming director needed for country day camp for Summer 1991. Call 484-5226 between 10-3 Mon.-Fri.

356 - Typing Services

Success to all students in 1990-91. Theses, term papers, resumés, etc. Bilingual. 21 years of experience. 7 days a week. \$1.75 double spaced. IBM. On McGill Campus. Peel St. CALL Paulette Vigneault 288-9638 or Roxanne 288-0016.

Need typing to be done - Call Eva at (934-8721).

ReSumes by MBAs. Quality, service, satisfaction. Student discounts - Better Business Bureau member. See Yellow Pages ad. Prestige (on Guy). 939-2200.

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358 - Services Offered

Editing and tutoring by English Ph.D. Essays and theses in English, Social Sciences and Humanities. 933-8652.

361 - Articles for Sale

Charango and a pair of congas for sale - all in very good condition. For more info. call: 843-4185.

372 - Lost & Found

Man's knee-length tan sheepskin coat with white interior and collar; Jan. 26 at party in student ghetto. Of incredible sentimental value. Reward offered. No questions asked. Please call 284-6387.

374 - Personals

Is your closet getting too small? Gays and Lesbians of McGill offer an information/counseling talkline. Call with questions, problems or just to talk. Phone 398-6822 or drop by Union 417 M-F, 7-10.

End of January already here and all you've been doing is drinking beer? Want to talk about it? McGill Nightline 398-6246. 6pm - 3am nightly.

Stash your trash. Save your recyclables to bring to the Union building for Québec PIRG: Empowerment Week, Feb. 4-8. Don't start the revolution without me!

383 - Lessons Offered

Apply for medicine. Your grades, interviews, letters and even the new 1991 MCAT are all vital. Take the course that prepares you for each aspect. Call ... C-U-IN-MED.

LSAT, GMAT and GRE preparation courses - Take our 20 hour intensive weekend courses prior to each exam. Tuition fee - \$190. For information call 1 800 387-5519.

385 - Notices

Lesbian/Gay discussion group held Fridays at The Yellow Door Coffee House (3625 Aylmer) at 17:30.

If you need help sorting out your legal problems call or drop by the McGill Legal Information Clinic in January. We're here for you from M to Fri., 10-5 pm. • 398-6792 • Rooms B20, B21, B01B of the Student Union Building.

I'm a user friendly computer looking for a hardware person. Meet me at the Computer Expo in the Union Ballroom, January 30 & 31, 1991.

Is the cold getting you down? Well, don't frown. Go to Panama City Beach (Florida). It's not out of reach. Only \$219. Call Shakufé. 286-4497.

Audition February 22nd. Singer-Actor(s) Musical Revue. Call 487-1204 after 5:00 pm.

At St. Martha's this week ... a wrap-up of Development Week. Guest Leroy Sua, lead McGill Theology student from Liberia will lead an informal, ecumenical worship service. 3521 University, 10:30 am. Everyone welcome! Info: 398-4104.

GALOM's Movie Night presents "André's Mother" w/Richard Thomas & Sada Thompson. Jan. 31st at 7:00pm in Room 310. All welcome. Refreshments served.

Herring, bunnies, more than sharks. Definitely, submission deadline - March 11, please or Kate gets it! Red Herring, Union 406, 398-6816.

Access McGill lives! Meeting on Tuesday, February 5 at 2:00 pm. Rm. 401 Wilson Hall.

It's free, no GST! Feb. 4-7, 1991.

Spring Break Caribbean special. One week, all inclusive diving experience off the coast of Cartagena exploring reefs/wrecks. Certification available. Call now 286-0778, 933-3849.

389 - Musicians Wanted

Seeking singer, bassist and keyboardist for serious jamming. Blues rock influences plus originals. Have permanent local and performance opportunities during the summer. Phil 482-2308.

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Young, black and British - in the pictures

by Stefan Verna

On November 5 1990, the Black Student Network hosted Filmmaker Reece Auguiste, member and co-founder of Britain's Black Audio Film Collective. On that evening a small but passionate crowd were presented two of the collective's films: John Akomfrah's *Handworth's Song* and Auguiste's own *Twilight City*.

Both films are set in contemporary England, both offering multilayered discourse on the conflicts of race and politics which are ravaging England's socio-cultural fabric.

Prior to the screening Mr. Auguiste gave a brief lecture on the artistic and socio-political approach of the B.A.F.C. (Black Audio Film Collective).

The Collective was born out of the push to give divergent media voices in England following the 1981 Brixton riots, which shook the self-image of a nation known for its legacy of liberalism.

Britain's cultural institutions began reacting to the mainstream media's failure to properly address questions of race and culture by funding community-based media workshops offering a chance for young University graduates (most

of whom were first generation immigrants from the Caribbean) to create their very own film and video collectives.

Out of this agreement, several units were formed; the majority of them had Afro-Caribbean and East-Asian backgrounds.

Nearly ten years since their creation, the most prominent and visible of these media units, judging from the enthusiastic public responses to their work, coupled by several awards at International Film Festivals, remain the Black Audio Film Collective and their cross-town counterparts SanKofa Film and Video Collective.

In both cases, the independent television station Channel Four has been paramount to both the success and exposure of both film collectives.

For the B.A.F.C., the engagement started precisely in 1981, when graduates of sociology at Portsmouth Polytechnic decided to move up to London and transcend their social theories into practice by making films.

Central to the Collective as a group is the promotion of Black independent film practice. The voice of this practice 'must' remain Black. The British use of 'Black' as a po-

litical term for all U.K. residents of African, Afro-Caribbean, and Asian origin expresses a common social, political and economic experience of race that cuts across original cultures and works against politically divisive moves that would fragment them into more easily controlled ethnic minorities.

Yet the term 'Black' must also extend to cover and reflect areas of gender, sexuality and class.

In aesthetic terms, the Black Audio's common practice is the investigation and reappropriation of archival footage, mostly shot by BBC film crews in ethnic neighbourhoods created in the '50s and '60s.

These footage as seen in *Handworth's Song* illustrate with poignant anti-nostalgia the immigrant's naïve faith in 'the motherland' at their arrival in England during the wave of West Indian arrivals in the 1950s.

The practice also suggests a desire for artists of cultural minorities to investigate their past as previously presented by mainstream institutions. In a certain sense, this use of archival footage in both *Twilight City* and *Handworth's Song* reveals a common concern among Black artists to reconstitute

their stolen past, to give their present struggle a sense of time and space.

Akomfrah's *Handworth's Song* (winner of the prestigious John Grierson Award, given annually to Britain's top documentary) deals more directly with the media coverage of the 1985 riots in the town of Handworth. While offering a critique of conventional media practices, the film is intertwined with footage of West Indian immigrants settling in England after World War II.

There exists, in the juxtaposition of images, a frightening contrast between the joys and hopes of the settlement years and the fears of Blacks in present-day England.

Avoiding the tendencies of the British documentary school to be overly prosaic and didactic in form, *Handworth's Song* succeeds in poeticizing the representation of race conflicts. One of the most riveting sequences shows a Rastafarian man attempting to escape the violent and repeated beatings of a half-dozen policemen. The cavernous sound, coupled with the slow-motion of the image, give this moment a certain grace despite the extremity of the violence depicted.

In *Twilight City*, the situation of African and Asian immigrants is

again at the centre of the subject, but in this instance it is approached through a fictional setting. A woman writes back to her mother to express her concern over the latter's intention to return to London after 10 years in Dominica.

By creating this dialogue, Reece Auguiste is able to examine the transformation which has plagued the city and its 'minorities' under Thatcherism. Feeding from the direct interventions of writers and activists (used as talking heads) the film maps out the actual effects of recent governmental policies and regulations on the most oppressed social groups. There is an attempt to poeticize the whole discourse by use of a seductive soundtrack and stylized dream sequences.

The members of the Black Audio Film Collective are Edward George, Reece Auguiste, Trevor Mathison (who creates the soundtracks), David Lawson, April Johnson, Lina Gopaul and John Akomfrah, together since 1983.

Not only have they solidified the voice of Black filmmaking in England; more importantly, they have created a renewed interest in the documentary as a progressive expression of political and social conflicts.

Black History: Did you know?

by Chantal Thomas

Here are just a few facts from our long and diverse history:

- The river Ganges was named after an Ethiopian king who conquered Asia as far as that point.

- There have been three African Popes of the Roman Catholic Church: Victor (189-199 A.D.), Melchisedech (311-312 A.D.), and Saint Gelassius (496 A.D.).

- Ludwig Van Beethoven was a mulatto - of mixed European and African blood. It was for this reason that he was often called the 'Black Spaniard' by contemporaries.

- Dr. Daniel Williams, a Black man of Chicago was the first to perform successful open heart surgery.

- The famous Rock of Gibraltar is named after Gebel Tarik, the African general who led the conquest of the Moors into southern Europe.

- Ida B. Wells led the fight against lynching at the turn of the century. Her valiant efforts helped to reduce these wrongful, tragic events (however, 10,000 Black men still were lynched between 1880 and 1890).

- Imhotep, a Black African, was the real "father of medicine". Alive around the time of 2300 B.C., Imhotep was a mentor to students from Greece, Rome and Africa.

- Apart from his medical achievements, he was also an illustrious architect and is said to have originated the phrases, "Eat, drink, and be merry", and "Man, Know Thyself". Hippocrates, the Greek to whom the foundation of medicine is often attributed, lived some 2000 years later.

- Throughout the first half of the twentieth century, the Black popu-

lation of New York city was one-third more literate than the white population (which contained large numbers of immigrants).

Nonetheless, Blacks in New York still experienced mass discrimination in hiring for factory and clerical jobs and often suffered a yearly income between 40-75% less than that of Whites. (Of course, Black people still suffer from discriminatory hiring practices throughout North America.)

- Jan Ernest Matzeliger, a Dutch West Indian Black from Lynn, Massachusetts, invented the first

machine for sewing soles of shoes to the uppers.

- Phyllis Wheatley, a female slave, was the first known Black person to have published a literary work. Her book of poems, published in the eighteenth century, was read by Thomas Jefferson, who refused to believe that a Black person could have "written such work".

- Charles Richard Drew, a first-prize winner in anatomical studies at McGill University, founded the Blood Bank based on his pioneering research on the properties of blood plasma and its preservation.

Saturday Feb. 2

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fm 90.3

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3480 McTavish
8pm

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3 bsn/ckut



BLACK STUDENTS' NETWORK OF MCGILL

1991 BLACK HISTORY MONTH CELEBRATIONS

Wednesday Feb. 6

Two documentaries about blacks. *Black Mother, Black Daughter* is a look at the lives and experience of black women in Nova Scotia. *Black Sugar* takes a look at the plight of Haitian sugar labourers. *Black History Month*.
FDA Auditorium 7:30 pm

Thursday Feb. 7
GLORY

E. Zwack, 122 min, USA 1989
Film of a white Union commander who accepts the leadership of an all-black regiment during the US Civil War. Denzel Washington stars.
Black History Month. \$3.00
FDA Auditorium 7:30 pm

Friday Feb. 8

Chocolat
C. Denis, 105 min, France 1988
A young woman remembers her childhood in a racist French West Africa dominated by colonial whites. English subtitles.
Black History Month. \$3.00
FDA Auditorium 7:30 pm

Saturday Feb. 9

Mo' Better Blues
S. Lee, 135 min, USA 1990
The complex life of a jazz musician as told by Spike Lee. Starring Denzel Washington as the musician and Lee himself as his manager.
Black History Month. \$3.00
Leacock 132 7:30 pm

Saturday Feb. 9

BSN&CKUT
fm 90.3

Black Talk

11am - 12midnight!
13 hours of Afrocentric programming!
speeches, music, poetry, & more!

Monday Feb. 11

Celebration of Black Women

A MULTI MEDIA EVENT
WITH SPEAKER
GLENDIA SIMMS
6:00pm
admission: \$2
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FREE REFRESHMENTS

Wednesday Feb. 27
Heritage Display
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FOR FURTHER INFORMATION PLEASE CALL:

398-6815

OR VISIT:

3480 McTavish Room 404 McGill University Center

